

C. P. Cannon

HOINESS TO THE LORD

WITH ALL THY GETTING, GET UNDERSTANDING.



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THE

JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY)

An Illustrated Magazine,

DESIGNED EXPRESSLY FOR THE EDUCATION AND ELEVATION OF THE YOUNG.

George Q. Cannon, Editor.

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THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 20.

TEMPLES.

WE now come to speak of the Salt Lake Temple, which is here illustrated. It will be, when finished, the largest one ever established or attempted to be built by the Saints.

Considering the magnitude of this structure, is it not possible that the ancient prophets Micah and Isaiah had reference to it when they alluded to *the mountain of the house of the Lord*? Both mention it, and in a similar manner, and also speak of "the house of the God of Jacob," and of going there to learn the ways of the Lord. The same importance

seems to be attached to one as to the other, hence it would appear that it was only two modes of expressing the same thing. This view seems to be strengthened by a marginal note in Isaiah (2nd chapter). Where the original text says, "the mountain of the Lord's house shall be established in the tops of the mountains," the marginal note says, "or prepared," instead of established, and refers directly to the mountain.

Of course, the house must be built (prepared) before the hosts of God's people spoken of can enter into it to learn the ways of the Lord. That this Temple is meant, would seem reasonable when we read the fore part of the second chapter of Isaiah and the fourth chapter of Micah.

This mountain of the Lord's house was to be established "in the last days." Those are the days in which we live. Not only do the Saints believe this—in fact, know it—but even the sectarians believe that the end of the world and the second coming of Christ are near at hand. Then it needs no argu-

ment to prove that we live in the last days, it being admitted by all Bible believers.

Isaiah says all nations shall flow unto it, or, in other words, come up to this house. He also says, and so does Micah, that it shall be "in the top of the mountains, or, in other words, in a high valley, surrounded with mountains, which means the same thing, thus describing Salt Lake Valley, at well as the spacious temple therein.

Already, before the house is finished, there are many of the Lord's people from nearly all of the civilized nations, awaiting their endowments in that house, and they are but a small fraction of what will come hereafter. When "God's kingdom rules the world," and He, through His holy priesthood, "shall rebuke strong nations afar off," as well as our own, if it is not entirely overthrown for its wickedness, and order them to cease making weapons of war, and to take what they have and work them up into plows and pruning hooks and other farming implements, the capacity of the house, and all of the temples the Saints may be able to build,

will not be too large for the work to be performed for the living and the dead.

Not only will those of the Gentile nations who are of Israel receive their blessings in this and other temples built on the land of Zion, which is North and South America, but the Lamanites also. Nor does the work end here. The Ten Tribes will come also and be crowned under the hands of Ephraim.



THE SALT LAKE TEMPLE.

So said the Lord through His great seer and revelator, Joseph Smith.

There will be millions of the living and many billions of the dead to officiate for; hence, we need not say, "What use is there in building this large temple, and so many temples?" But the cry should be, "Lord, help us and those who come after us to perform the great work."

DANIEL TYLER.

A BAPTIST SERMON.

BY H. G. B.

WHILE Brother H. K. Coray and I were laboring as missionaries in North Carolina, we attended a Baptist meeting, rather on his account than mine, as he had never been to such a meeting.

It was on Saturday, and the meeting was held in a bowery in the edge of a wood, in Stokes County.

Shortly after our arrival, the meeting was opened in the usual way, by the minister, the Rev. Mr. Mourning, the leading preacher of that denomination. He arose and read his text from the Song of Solomon, 8th chapter and 8th verse: "We have a little sister, and she hath no breasts," etc., after which, the preacher launched out in a discourse made up from abuse and slander of other denominations.

First he commenced a tirade against the Methodists, by saying:

"There is the Methodist church; I do not read in the Bible of the Methodist church; therefore, that church cannot be the true church. Neither do I read of the Presbyterian church; it is, therefore, not God's church. Nor do I read anything in the good book about the Lutheran church, nor does the scriptures say anything about the Campbellite church, nor the Catholic church, nor the Quaker church."

Thus he went on, mentioning all the leading sects of the present day, saying none of these could possibly be the true church, because the Bible was silent as to their names.

He seemed to take some pains to save the "Mormons" till the last, so as to be thoroughly warmed up, that he might be the better able to do justice to their case.

After awhile, getting all the steam on—mustering all his force, he opened his battery upon the "Mormon" church, saying the "Mormon" church was not mentioned anywhere in the scriptures, nor the "Mormon" religion; neither the "Mormon Bible," nor "Joe" Smith, nor Brigham Young; not even the word "Mormon" was mentioned there.

He finished up his abuse of the "Mormons" by saying they were the most dangerous, and altogether the worst of the whole bad lot.

"But," said he, referring to the Baptist church, "ours is the Primitive Baptist church—a Bible name. Ours is a Bible church, a Bible religion," etc.

"Sometimes," he added, "we are called 'Iron Jackets,' sometimes, 'Hard Shells,' but these are nicknames. Our true Bible name is 'Primitive Baptists.'"

By this time he had been talking an hour, and had not once referred to the text. But having apparently satisfied himself and a few of his hearers in abusing other denominations in general, and the "Mormons" in particular, he suddenly assumed the old "Hard Shell" wall, or preaching tune, and drawled out:

"But my dear friends and breethring-ah, we have a little sister-ah, and she hath no breasts-ah. I am very much afraid, my dear friends and breethring-ah, that in that great day when we shall be spoken for-ah, that some of

us will be brought into that awful presence-ah, and there find we have no breasts-ah. And oh, my dear friends and breethring-ah, will not this be an awful condition to be found in-ah?"

Honestly, this is no exaggeration! Thus he held forth for an hour longer, expressing no two sentences without the phrase, "my dear friends and breethring-ah," being sandwiched in between.

I am very sorry I cannot give my readers the music, for it would be a rich treat.

As he was about to close the meeting, I asked for permission to speak for a few minutes.

"Not," said he, "till we dismiss our meeting; then if the people wish to hear you I have no objection."

When he had dismissed his meeting, all the congregation sat down again, thus giving me to understand they wished me to talk to them.

I commenced by stating to the audience that I wished to correct some mistakes made by Mr. Mourning, relative to the name of the Church to which I belonged. We were called the "Mormon" Church, which was a nickname given us by our enemies, the true and legal name being, "The Church of Jesus Christ of Latter-day Saints; also that there could be no other appropriate name for Christ's church. Churches that are not His, should always be called by some other name than His, illustrating to them that the church of Christ was never called by any man's name. Christ's church in the days of Noah was not called Noah's church. Neither was His church called the church of Abraham in his days, nor the church of Moses when Moses lived. Nor was it ever called the church of John the Baptist in the day that he was upon the earth. I closed by saying that I never in the Bible had read anything about a "Primitive Baptist Church."

In the absence of anything better to say, he asked me if I did not like John the baptist?

I answered "Yes," and that he was called the Baptist because he had baptized the people in all Judeah and Jerusalem, and the region round about Jordan, as Mr. Cloud (referring to a man that sat near me) had made shoes for all the people near where he lived, and on that account was called a shoemaker, but it did not follow that those for whom he had made the shoes were also called shoemakers.

I requested him, if there was any evidence in the scriptures to establish the Bible name of his church, to open his Bible and read it to the people.

This he could not do, for the simple reason that there was no such evidence in the Bible. Nor do I believe that this great Baptist minister ever knew, till I brought this fact to his notice, that there was no evidence in the scriptures to establish a "Baptist" church. And the members of his church seemed to be disappointed and utterly astonished that he was unable to produce the proofs asked for.

To prove that ours was a scriptural name, I referred to, and quoted Matt. xvi. 18; Col. i. 18; Acts xx. 28; I. Cor. xiv. 33, and other passages.

When I concluded my remarks, a large number of the assemblage gathered about me, that is, the portion that were not Baptists, manifesting towards me in various ways their good feelings. They were like their prototypes, the Pharisees and Sadducees of old.

When the Savior overthrew some pet dogma of the Pharisees, as He often did, the Sadducees would gather about Him, feeling very much elated; and when He, in like manner, demolished some tenet of the Sadducees, as very often happened, then

the Pharisees rejoiced. But in the end all the parties united against the Savior.

So it is in these days. The only thing in which the sects of this day are united, is in their opposition to and persecution of the Saints—the true followers of Christ.

JOTTINGS BY A YOUNG MISSIONARY.

BY STREBEN.

(Continued.)

ONE picture which attracted my attention the most was a life-sized representation of the baptism of Jesus; I mention it because it shows what an erroneous idea a great many people have in regard to this event. Jesus is shown as standing so far in the river Jordan that the water comes to his ankles. John the Baptist, with a small basin of water, in the act of pouring it over Jesus' head, stands on a rock which elevates him a little above the Savior; while the Father looking down from Heaven, through the clouds, sends the dove to earth. Pictures similar to the above, only smaller, I have since seen painted on the windows of some of the churches.

Another building that attracts considerable notice from its curious construction is the Jesuit Church. It is built somewhat after the style of St. Peter's Church, in Rome, although on a much smaller scale. It is also an old building, as can be readily seen by the time-worn, weather-beaten appearance of the outside. On the inside it is very nicely arranged, but, of course, all the paintings show the false ideas of their originators, in regard to the great plan of redemption.

I have tried to give my readers some little idea of the field in which my president called me to remain, to study the language, and, as soon as possible, to proclaim the gospel. A good branch of the Saints was here, and as there was not much traveling to do, I could devote more time to study, and thus my progress would be more rapid. For about three weeks after the departure of the president for Switzerland I was left with no one to whom I could speak English. This, without doubt, was as good a thing as could have happened to me, because I was compelled to learn. But I had to keep myself busy at all times, so as to allow no place for homesickness to enter; and through the blessings of my Heavenly Father I was enabled to keep free from this dreadful ailment. I can also testify, as others have before me, that the Book of Mormon, gives most excellent reading matter, to cause any feelings of lonesomeness to vanish.

The companion who came to me afterwards, I found to be a true Latter-day Saint, and in every particular an honorable man. To him will I ever be indebted for the assistance he rendered me, and also for his many acts of kindness to me.

What attracted my attention the most in the place we were called to labor, was the great amount of beer that is drank, and the great amount of tobacco used. Rich and poor, high and low, men and women, are almost all alike in this respect. One would scarcely believe, unless he could actually see it, that such a state of things could exist. Many workmen drink more beer during the week, than their wages amount to, so that when they come to their miserable home at the end of the week, they have not one cent with which to buy food for the suffering family. Such, in a great many instances, is the case, and is one cause of the speedy decline of the nation.

A great many of the people were desirous of hearing the gospel, and the branch increased in numbers quite rapidly. Our meetings were held in a commodious hall near the centre of Mannheim. Previous to about a year ago they were held in Ludwighshafen. At that time several of our Utah Elders were there and made an appointment for a meeting to be held. Bills were also printed informing the people of this fact. One of these notices attracted the attention of the city authorities, and our brethren were summoned to appear in court, where they were questioned about their proceedings, and the end of it all was that our people were refused the privilege of holding meeting, or of administering in any of the gospel ordinances in the Pfalz. However, Baden was just on the other side of the river, and, it being summer, meetings were held in the forest near by Mannheim, for some little time, until we obtained the room I have mentioned. Even in the latter place, singing was dispensed with for some time, for fear that we might attract too much attention and again be disturbed.

At first it appeared to be a calamity that we were turned out of Ludwighshafen, but afterwards it was very apparent that it was only a way the Lord had of bringing about the progress of His work; for, while in the former place, the meetings were rather poorly attended and the interest was not very great, but as soon as we got in Mannheim everything seemed to change and additions to the Church were rapidly made. Thus we were made to see the wonderful ways our Heavenly Father sometimes takes to bring about His mighty purposes.

As is generally the case, the priests of the different denominations were at the bottom of this persecution of the "Mormons," and they sought in every possible way to injure the Elders, as well as the members. Sermons were preached from the pulpit, and persecutions of different kinds were heaped upon us, but it only helped to strengthen the Saints, and to spread the principles of truth and righteousness. These hirelings well know that when truth once gains the ascendancy their profession and livelihood is gone; therefore, they make strenuous exertions to shut out every ray of light, and to keep their flocks in blissful ignorance of the great plan of redemption, and the plain, simple truths of the gospel of Jesus Christ.

The duties which devolved upon me were, for some time, to study the language, and, with my companion, to visit the Saints living in the vicinity. I applied myself diligently to learning the language, and the blessings of the Lord upon my labors were very evident to those around me as well as to myself.

We were called on several different occasions to administer to the sick in this branch, and were permitted to witness some very remarkable healings through the blessings of the Lord upon our administrations. I will only mention two cases which were particularly noticeable. A little boy ten years old was coming out of school one day, when, through some mishap, he fell down the stone steps and cut a deep and severe gash just above his forehead. He was carried home, and it was a matter of doubt as to whether he would recover, as the wound was so severe. Even the skull was to some extent injured. The father, however, a newly-added member to the Church, had faith in the administration of the servants of God; he, therefore, after the doctor had bandaged the wound a little, called for us to come and administer to his son. We went, anointed the gash with oil, and administered to the little fellow. He immediately became easy, the fever, with which he had been troubled left him, and after having a good night's rest, he arose as fresh as did the other children. The

doctor who dressed the wound was very much surprised at this remarkable recovery, but, of course, attributed it to his own skill, and desired of the father of the child a certificate which he could use to assist him in his profession; this, however, the father refused to give, well knowing that it was alone through the power of God that the child was healed.

The other case was that of a little girl five years old, who was so convulsed with pain throughout her body that she could not lie still, and the most piteous groans showed her great suffering. For five days she had scarcely tasted food. The parents had only recently been baptized, yet fully believed in the ordinances of the gospel.

Accordingly, they called us in, and after anointing the child and administering to it, the pain visibly decreased, and in a short time the best of health took the place of sickness. I could mention many other cases of remarkable healing and manifestations of the power of God, yet these will suffice for the present.

Every Elder who goes forth on a mission, witnesses the signs which follow the believer in the gospel of Christ, and although the world may ridicule and scoff at such a belief, yet experience has many times proved how God has given His blessings unto the children of His kingdom. Those who are the loudest in their denunciations of our principles and ordinances are the very ones who profess to teach exactly the doctrines of Jesus Christ. Yet they close their eyes to His example, and shut their hearts against His teachings. Instead of leading the people to understand the sublime and heavenly teachings of the Savior, they lead them into the ways of corruption and destruction, through their false and unhallowed rites and ceremonies.

By reading the Church history it causes one to wonder how God can allow such horrors and abominations to exist, as have been committed and are being daily committed under the cloak and name of religion, without visiting the perpetrators with swift judgment. The great power of the Catholics was broken by the Reformation, after many bloody and horrible scenes, and the hundreds of different sects and beliefs are now found in no better position than the great mother church, and they all are united in one point, and that is in persecuting the so-called "Mormons."

(To be Continued.)

A DIALOGUE.

Between Father and Son.

SON.—Father, Mr. Jimson was at work laying the floor of his house last Sunday. That was not right, was it?

FATHER.—No, it was wrong, and in direct opposition to the fourth commandment. You can repeat that commandment, can't you?

S.—Yes. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

F.—That is correct. God was very strict with ancient Israel in regard to keeping holy the Sabbath day. When they were in the wilderness He caused manna to fall from heaven for their food. On the sixth day a double portion fell, that it might be gathered that day, half of it for use on the Sabbath.

S.—But suppose they had not gathered it on the sixth day; could they not have done so on the Sabbath?

F.—No, for none fell on the Sabbath. During the week it would only keep good one day until the sixth day came, when that which was gathered over night for the Sabbath did not putrefy until the Sabbath was past.

S.—Perhaps the Lord intended to teach the Israelites a lesson by this.

F.—Yes, He evidently intended to teach them a lesson in obedience, and also to have faith in His promises.

S.—What was done in ancient times to those who broke the law concerning the Sabbath?

F.—Every one that defiled the Sabbath, or did any work on that day, was to be surely put to death. When the children of Israel were in the wilderness, a certain man gathered sticks on the Sabbath and he was taken outside of the camp and stoned to death, by commandment of the Lord.

S.—Is the Lord so strict now concerning the Sabbath?

F.—He has never revoked any of the ten commandments, so far as I am aware.

S.—What did the Savior say about the Sabbath when He lived upon the earth?

F.—He declared Himself Lord of the Sabbath day, and said it was lawful to do well on that day, as when He healed persons who were sick or otherwise afflicted.

S.—What should we understand by doing well?

F.—I should understand doing good, doing that which is necessary to be done, or doing that which will relieve a fellow being from sickness, accident, or other suffering. These things, according to the teaching of Jesus, are things lawful to be done on the Sabbath. But it is not lawful to do any ordinary work which can just as well be done on another day.

S.—Is there anything in the revelations from the Lord to Joseph Smith upon this subject?

F.—Yes; in one revelation He says: "And the inhabitants of Zion shall, also, observe the Sabbath day to keep it holy."

S.—Is that all?

F.—No; you will find something more on page 224 of the Doctrine and Covenants. You may read it.

S.—(Reads) "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up my sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this the Lord's day thou shalt offer thine oblations and thy sacraments unto the Most High; confessing thy sins unto thy brethren and before the Lord. And on this day thou shalt do no other thing, only let thy food be prepared with singleness of heart." That is quite strict.

F.—Yes; it shows that the Sabbath is a day of rest from ordinary labors, a day to worship God, a day in which no unnecessary work is to be done, and a day that should be kept holy to the Lord.

S.—Many people do not keep the Sabbath that way, nor do they appear to think anything about its being holy to the Lord.

F.—That is true. We can see it among some of our neighbors and acquaintances, I am sorry to say.

S.—Yes, some of them do all sorts of chores about their houses and lots on Sunday, and go out driving for pleasure.

F.—There is one part of the fourth commandment that seems to be thought less of than other parts, if possible, by many people.

S.—What is that?

F.—The part that says that the cattle, or, in other words, the working animals, should rest, as well as men, on the Sabbath day.

S.—I suppose many people do not think anything about it.

F.—It does indeed seem so, or they would give their animals more rest on the Sabbath. Some people who do little or no work on the Sabbath, have their horses work and their servants also.

S.—I notice some go upon bathing trains and excursions, too, on Sunday.

F.—Yes; and when there is no necessity for it. If a man can not possibly get away from home or work on any of the six week

days, there may be some excuse for his going out for a ride occasionally on Sundays, but such is not the case with most of those who go out bathing and pleasure-seeking on Sundays.

S.—Well, I suppose such persons think there is no great harm in that, as it is not *work*.

F.—Not work, but it is profaning the Sabbath; and they cannot stand justified in the eyes of the Lord, who gave the commandment to Moses and the Israel of his day, and who renewed it to Joseph Smith in our day, to "remember the Sabbath day to keep it holy."

Correspondence.

R. R. CAMP, EAST OF FT. WINGATE,
September 12, 1880.

Dear Brother Lambert:

I think it is about time to fulfill my promise to write

to you.

On arriving at Sunset I found that my traveling companion, Brother Brookbank, had to go to St. George to get his endowments, before starting with me on our mission. I deemed it best, therefore, to come up here and attended to the temporal affairs of our mission, while he attended to the spiritual; that is to say, earn a few dollars to help us along. As soon as he joins me here we shall start for our field of labor.

The report I have heard from the missionaries that have been out is very favorable. Brothers Edward Lewis and Edmund Richardson have been out among the Pueblo Indians in Bernalillo County, and were in most places received favorably. They have come here to work for a few weeks and then return to their fields of labor. Their assistance is much needed here as there are some thirty Mexicans, working on the railroad, and nobody else here to talk to them.

The Mexicans are much pleased with us and with the preaching they have heard from us; with the blessing of the Lord, I hope to convince several, before long, of the truth of the gospel, and, as soon as they understand enough, lead them down to the waters of baptism.

I had a long letter from Brother Stewart a little while ago; he intends to publish a paper in Spanish, advocating our cause. All you Spanish scholars should subscribe, to have some stimulus to carry on your studies.

At one of the Pueblos where Brothers Richardson and Lewis called and began reading to them out of the *Trozos* of the Book of Mormon, they were much surprised to find that the people were quite familiar with its contents, and, upon inquiry, found that they possessed a copy of the book, that some of their men, returning home from California, had received from a "Mormon" preacher at the Moquis village. Upon examining it they found that it was I who had given them the book, with a few instructions on the fly leaf and my name attached.

I remember well the incident of giving the book away, and will try and visit the people and follow up the progress made thus far.

In St. John I had to preach my first Spanish sermon. Many of the Mexicans of the old settlement had come down to hear the "Mormon" preacher that could speak good Spanish. The news that I was there had spread among the Mexican brethren that are settled there with our missionaries. I spoke on the first principles—faith, baptism, laying on of hands. The people were much pleased and wanted to hear more. I instructed Brother Doniciano Guruli to follow up preaching to them.

A Catholic priest is in the old town, building a church. The close proximity of the Mormon settlement is dangerous to his flock. He began baptizing and marrying gratuitously, but has deputed a man now to collect the fees, to the great disgust of his flock.

Brother Guruli has had several encounters with him, and, as far as I could learn, came off victorious, even the padre confessing

that he too would baptize by immersion any person that desired to be baptized thus. He is very bitter against the "Mormons" and has books written by our enemies to prove that we are all assassins and robbers; but, somehow, what his flock see and hear of the Mormons does not correspond with such statements, and he is losing his influence fast.

I hope the young brethren who have undertaken the study of Spanish will persevere, as I can see that we shall need a great deal of help.

May the Lord be with and bless you, is the prayer of
Your brother in the Gospel,
AUG. WILCKEN.

FRANKLIN, SIMPSON Co., KY.,
September 1, 1880.

Elder George C. Lambert,

After being fifteen months from home, I am better prepared to fulfill my promise and give you some of my experience as a missionary in the Southern States.

The fore part of my travels was in the hills of Eastern Kentucky, where we met with some few friends and any amount of opposition.

The people there farm on the hill sides, among the rocks, where corn, sorghum and sweet potatoes form the main crops. Wide hearths and chimneys here take the place of cooking stoves, and the washing of clothes is generally done at the side of a brook, by boiling in kettles and beating on blocks. In my early youth I have noticed women cleaning clothes with their feet, but I think the former style wears out the dirt and clothes faster.

By the blessing of our Heavenly Father we have been enabled to baptize quite a few into the true fold of Christ. Some have emigrated to Colorado and others expect to as soon as the way will open up for them to dispose of their property.

In the month of March last, Brother Helm and I had a fine sail down the Ohio River for nearly five hundred miles, stopping off at Cincinnati and Louisville, to see those cities.

Since our arrival in the western portion of the State, we have made many friends, although we have not baptized any one into the Church, and with the assistance of two other Elders who were called at the last Conference, we have opened up a large field of labor and sown the gospel seed, which, like bread cast upon the waters, may be seen after many days.

We had but very little opposition here, except from hiring priests, the people being disposed to treat us kindly and come out to hear us preach. But O! how beclouded are the minds of the people in regard to the plan of salvation!

We had an interview, recently, with a minister of the Christian or Campbellite denomination. He had been to our meeting and as it happened, we stopped at the same place for the night, and quite a few of the neighbors gathered in to hear us talk.

We explained the apostasy from the Church of Christ, showing that it was in accordance with the predictions of the prophets and apostles.

Our Christian friend agreed with us in every particular.

We then explained the restoration of the gospel as predicted in the 14th Chapter and 6th verse of Revelations, and stated that Joseph Smith was the honored instrument in the hands of God, whom that angel visited and upon whom he conferred the gospel and authority to establish the Church of Christ in the last days.

At this juncture our friend got quite warm and said he did not believe it in any way.

"Very well, then," we said, "you believe in the falling away, and that the gospel is now being preached; who did that angel come to, as predicted by John?"

He replied, "I believe that that angel John saw flying through the midst of heaven, with the gospel, was Alexander Campbell."

This brought forth quite a laugh from the listeners, and we got very little more out of our learned friend that night.

Praying God to bless you and all the faithful Saints in Zion,
I remain your brother in the Gospel,

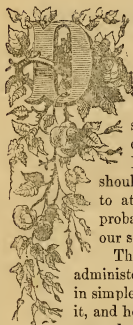
F. M. D.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, OCTOBER 1, 1880.

EDITORIAL THOUGHTS.



URING President Young's life-time a circular was issued to the Church in which a suggestion was made that the sacrament should be administered to the children in our various Sunday schools. We understand that in some of our schools this suggestion has been adopted and regularly carried out, in others it has been neglected. It is desirable that, so far as we can, we should be uniform in our schools. If it is good to attend to the sacrament in one school, the probability is that it will be equally good in all our schools.

This is a holy and sacred ordinance and by administering it to the children they can be taught in simple language its importance, and the nature of it, and how sacred it is. Impressions can be made upon their minds, in the Sunday school, respecting the sacrament that will never be forgotten, and which will enable them through their future lives to eat and drink understandingly. We have heard it said that some object to giving it to the children because it may not be treated with proper reverence. Of course, if the children should not be taught by the teachers and superintendents upon this subject, this would likely be the case. But they should be taught. They should not be permitted to eat and drink irreverently. This ordinance should be administered in the various schools either by the Bishop and his counsellors, or by persons whom they appoint, so that it may be administered properly and impressively.

A practice has grown up of late in various places of setting apart the superintendents and teachers in the Sunday school. We think this a good practice, and one which will be profitable to have observed. When Elders go upon foreign missions they are set apart with all solemnity by the Apostles. It is felt that they need the blessings of God to be with them to make them efficient laborers in the ministry. Certainly, no more important field of labor exists than our Sunday schools present. Those who labor therein need the blessing and Spirit of God. They need to be set apart to their duties; and we hope that this practice will become universal throughout Zion, and that every superintendent and teacher will seek to obtain the blessing of his President or Bishop to fit and qualify him to discharge the duties of his position.

At our last general meeting, which was held in the Assembly Hall on the evening of the 8th inst., there was a full attendance of those who are interested in Sunday schools, there being representatives from nearly, if not quite all the Stakes, who had come to the city to attend Conference. The subject of creating a fund for the Sunday School Union, by which works could be published that would be of use for the Indians and other people, was discussed. A catechism has been translated in the Sandwich Island language for the use of the children of that race and land; but that mission is too poor to pay for its publication. An appeal for aid to publish it has come to us, but the Union has not the funds with which to do this. Yet

we feel that it is something that we should do. After the matter was broached at the general meeting a motion was made, and carried unanimously, that a subscription of five cents from every child in all our Sunday schools should be made to create a publishing fund for the Sunday School Union. This was agreed to with great heartiness, and we hope that the spirit which appeared to rest down upon the leading men and superintendents and teachers present will remain with them when they reach their homes and settlements to make this collection. The fund as collected should be sent to the acting treasurer of the Sunday School Union, Brother John C. Catler, of this city. We hope that this matter will not be neglected, but that we shall receive speedy returns from the various schools.

"A STRING OF PEARLS."

THE subject of furnishing proper reading matter for the youth of our community is of sufficient importance to command the attention of the best minds among us. Of all the books and other publications that are issued in other parts of the world, but a very few are really suitable to place in the hands of Latter-day Saint children. Many of them contain ideas and sentiments that conflict with our religious views, and the general tenor of others is not such as to recommend them to the Latter-day Saints who desire to have their children read only that which tends to refinement, and the development of the better qualities of their natures.

The conviction has been forced upon the minds of many who have given the subject consideration, that the Latter-day Saints must write and publish books of their own in order to have such as will meet their wants. And with the facilities which the Saints now possess there is no good reason why they should not do so. We trust the day is not far distant when we will have a literature of our own, which will be entirely free from those objectionable features that condemn the literature of the world.

With a view to supplying the wants of the Saints in this regard, the publication of a series of small volumes, called the "Faith-Promoting Series," was commenced at this office some months since. The first volume, "My First Mission," was so well received that we feel encouraged to go on and issue others as fast as possible.

The second book, entitled a "A String of Pearls" has just been issued. It is composed of sketches of personal experience written by a number of well-known authors, all of which are well worthy the perusal of the Latter-day Saints, young or old. We trust that our efforts in this line may meet with such encouragement that we will be enabled to continue the publication of such works. Many more are needed, both for use in Sunday schools and for home reading, that our young people may be supplied with food for mental development without having recourse to that which is pernicious in its value.

The next book of the series will be composed of sketches from the pen of President Wilford Woodruff of his personal experience.

The "String of Pearls" is very suitable for a Sunday school reader.

"FUGITIVE POEMS."—This is the title of a work recently published from the writings of Mrs. M. J. Tanner, of Provo. The poems possess much more literary merit than do those of some authors who make far greater pretensions than Sister Tanner does. It is well worthy of perusal.

AN EASTERN MONEY LENDER.

BY BETH.

THE earliest mention of money as a medium of exchange, is the purchase made by Abraham of the cave of Machpelah, from the sons of Ephron the Hittite, for the sum of 400 shekels of silver. This transaction is mentioned in the 23rd chapter of Genesis, and it occurred 1859 years before Christ. It is probable that this exchange of real estate was for uncoined money, as the invention of coined money is attributed to the Lydians.

In very remote ages coins were used for weights, and among the Hebrews both gold and silver shekels were used.

In the days of the Maccabees, silver coins were struck of the weight of a shekel. Some of these coins are in existence now. They have an inscription in Hebrew characters, "Shekel Israel." These rare coins contain from 215 to 229 grains, troy weight, and as 60 grains equal one drachm, according to Josephus, the shekel alluded to was about four Attic drachms.

It is very interesting to us to find that among the Hebrews the weight of coins had a determinate value by comparison with grains, in fact the word gerah means a grain.

The gerah was the smallest Hebrew weight or coin. It was the twelfth part of a shekel, as mentioned in *Exodus xxx. 13*. Commentators tell us that "the Hebrews use grains or kernels either of pepper or barley in weighing small things." (Cesennius). In modern times, barleycorns and peppercorns are named among the standards of weight.

The name of money is derived from the temple of Juno Moneta, that served the Romans for a mint in which they

coined silver money 269 years before Christ. At that time they substituted a silver for a copper coinage. The history of coining would reveal some curious facts respecting the various substances used for making money; besides gold, silver, copper and tin, nickel, iron and leather have been used for making money.

With the introduction of money, a system of brokerage was common in Eastern countries, and in the orient the practice still prevails of exchanging articles of value, as trinkets, gems and jewelry for money, which are of known value by the people generally.

At a time when gold dust was brought into this city from Sacramento Valley, the late President Brigham Young caused it to be coined into money, and stamped, so that when put into circulation, the people could see the full value stamped thereon. Coins of the respective value of \$2½, \$5, \$10 and \$20 were struck, and by this wise act the danger of trafficking in bogus gold dust was avoided.

In oriental countries the dealer in money well understands the value of gold and silver articles which are received by him in exchange for money.

The modern system of pawnbroking probably had its origin in the practice of lending money on

jewels and plate. In ancient Rome, even the emperors did not think it beneath their notice to provide means for the people to borrow money on the security of personal property.

We read that the emperor Augustus established a fund for lending money to those who could leave a sufficient pledge; and other emperors made similar provisions for the needy.

In 1498, the emperor Maximilian permitted the citizens of Nuremberg to drive out the Jews, who were the chief money lenders, and to establish an exchange bank where persons could pledge their goods.



In the Netherlands, France and England, such houses were called "Lambards," the famous Lombard Street, of London, is a remnant of these institutions. In France, the *Monte de Piete* is an establishment where money is lent to the indigent, on security being given in articles of value.

In Eastern countries, travelers tell us that the system of money lending is very similar to that of ancient times; gems and trinkets of gold and silver being the security given at extravagant interest for money doled out by the money lenders.

A REMINISCENCE.

BY W. C. S.

(Continued.)

SOON after Christmas we had a visit from a party of Brules. The chief of this nation was a fine-looking man, about sixty years of age. He has died since then. His name was *Wah-bah-hooter*, or "long-manc" (long hair). Only a small portion of the nation came, the others being on a buffalo hunt. Their hunting ground adjoins that of the Poncas on the south, and continues as far as old Laramie Fort, which the Saints used to pass when traveling to Salt Lake Valley. Some nine of the chiefs accompanied this Sioux chief and his band. This visit was for business as well as for pleasure, and considerable trading was done on both sides in robes, skins, blankets, horses, and tobacco. While some were attending to business, others were visiting and feasting, and many of the young men and women were dancing.

Here I took my first meal of dog, this being the first great feast of the season (harvest feast, if you please).

All the visiting chiefs were invited as well as the ruling chiefs of the Poncas, twenty-two in number.

The old Frenchman came to me that morning and informed me of the grand "dog feast" in contemplation.

I told him I could not eat dog meat, and should go off from the village until all was over.

He advised me not to do that, as it would be sure to make the chiefs angry at me, for I would soon be invited. He also informed me that the dogs they cook and eat are not the common ones.

This edible dog is fed and raised especially for the table. It is a kind of poodle. I had often seen the squaws carrying little curly pups in bags at their backs, and had also seen them being fed on boiled meat and broth. These, I now learned were being raised for the "grand feasts."

About noon, a chief passed around the village inviting the guests, telling us the feast consisted of *shanoolah warratta* (dog food).

I found on entering the lodge all the visiting chiefs present, all of whom were seated on each side of the Ponca chief. On his right was a large feather pillow or cushion, the chief, *War-bah-hoota* sitting upon one end of it.

As soon as I entered, and was introduced to him and the other chiefs, he and they shook me by the hand, saying, *Ah how cuggee?* which is, "How do you do, friend?" I was then invited to sit on the other half of the cushion.

The pipe of peace was next in order, while our dog dinner was being cooked in a large kettle before us.

I well remember my feelings while this was going on, and glad indeed would I have been if I could have fasted instead of feasting.

Our smoke ended, the kettle was removed from the fire and the contents (four dogs) were put into the same large bowl I first ate out of. The chief, our host, carved them, giving each a piece, and after a long grace had been said, the eating commenced.

I had pictured to myself the eating of dog a great many times, but never expected to engage in the actual practice; but here I was with two nations of people who were dog-eaters, at a dog feast, and, to see them eat, one would certainly think they were "dogged" hungry.

The chief had cut me a piece off the hind quarter, that being a choice part. I placed a piece of it in my mouth, expecting it would be very strong; but in this I was agreeably disappointed, for I found the flavor very much like that of a small roast pig, and, as I was hungry, I ate most of what was offered to me.

After this, another smoke and a talk occurred, when I was asked a number of questions about our people's history, travels and religion, all of which I answered as I had done when questioned by the Poncas.

The Brules seemed to listen attentively, and appeared pleased with my answers, and invited me to visit them some time.

Both parties appeared to have a good time, and after the trading was done the Brules left for their hunting grounds, while we packed up and started back for the camps of the Saints, about two hundred miles distant.

It was now the middle of January, 1847. The disease with which I was troubled had almost left me, though I still had some sores upon my right side, about the size of the palm of one's hand.

We continued to travel, stopping occasionally by the way to open our caches, and get out the meat and half-dressed robes we had deposited as we passed up. Both robes and meat we found in excellent condition, being free from mold of any kind. These balls of meat, as they are called, were large, weighing from seventy to one hundred pounds each, and consisted of layers about three-fourths of an inch thick, which had been dried over the fire or in the sun.

The prime pieces, when broiled or raw, are very good eating; the coarse pieces are pounded fine on a rock prepared for the purpose, and eaten with the marrow taken from the bones of buffalo and elk. This marrow, with the dry pounded meat, is very palatable.

From the middle of the month the weather was fine and dry, and very good for hunting and the dressing of robes and small skins, although game of all kinds was scarce.

When traveling near the river, the young braves, who were very expert with the bow and arrow, could frequently be seen shooting fish. I have often seen them standing in the water, shooting the fish as they passed by them, and have known one Indian (the best shot in camp) to kill from four to seventeen good-sized fish in two hours. This was to me very interesting sport.

The Indians' method of cooking fish is very different to ours. After making a good wood fire and getting a quantity of hot ashes, they wrap the fish in clean, wet grass, put it under the hot ashes, add more wood to the fire, and so let it remain until the fish is cooked, which takes from one to two hours, according to size.

This may appear a very strange way of cooking to my readers, but it proved to me a very good one, and the fish is much sweeter, I think, than when fried in lard or butter according to our custom.

Digressing from my narrative, I may remark that I remember when in camp in Echo Canyon, one of the brethren brought a beef's head to our mess, and when asked by the cook what he was going to do with it, said, "Cook it for breakfast in the morning."

We supposed he would boil or fry the meat, but when asked a short time before breakfast how he proposed cooking the "joint," that we might test his skill in the culinary art, he told us it would be roasted and ready when the cook was ready to serve breakfast. He was as good as his word, for as soon as the cook removed the fried meat, biscuits, etc., from the fire, our friend took a fire shovel, scraped the ashes from the fire, and lifted the head, well wrapped and well cooked, from under the ashes. He had been on guard during a part of the night, and had placed it there at midnight. It was better cooked and sweeter than any I had ever eaten before.

(To be Continued.)

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

DURING this scene of terror a voice was heard by all the inhabitants of the land, declaring wo upon the people and upon the inhabitants of the earth unless they repented. The voice then gave an account of sixteen principal cities that were destroyed on account of their wickedness. The voice exhorted the people to repentance; the person from whom it proceeded declaring that He was Jesus Christ, the Son of God.

All the people heard and witnessed these sayings, and they ceased lamenting, and there was silence in the land for many hours. It was the voice of the Savior, and it came again and expressed a desire to gather His people, Israel, if they would repent and return to Him, but if they would not, the places of their dwellings should become desolate until the time of the fulfilling of the covenant to the fathers.

After hearing this, the people began to weep and howl again for the loss of kindred and friends, and in this manner the three days passed away.

It was morning; the darkness went off the face of the land and the troubled elements again found repose. The people who survived ceased their wailing, and their mourning was turned into joy. It was the more righteous part, those who had not shed the blood of the Saints, who were spared.

Many people were gathered about the temple in the land Bountiful, and were wondering about the great events which had lately transpired. They were also conversing about this Jesus Christ, of whose death the sign had been given. While thus engaged they heard a voice which seemed to come out of heaven. This voice was not harsh, but soft and very piercing. After hearing it the third time they began to comprehend that it came from towards heaven, and they looked steadfastly in that direction. They understood the voice, and it said to them, "Behold my beloved Son in whom I am well pleased, in whom I have glorified my name: hear ye him."

As they understood and looked again towards heaven, they saw a man descending, clothed in a white robe, and He came and stood in the midst of them. The whole multitude looked upon Him with astonishment, not knowing what it meant, for they thought it was an angel. But He who had descended testified that He was Jesus Christ, and began to instruct the people. In order the more fully to assure them of the truth

of His testimony, He showed them the prints of the nails in His hands and in His feet, and directed them to feel His side.

He organized a quorum of twelve apostles, with Nephi, who had already labored much in the ministry, to preside over them, and consequently to stand at the head of the gospel dispensation which He was opening up among the Nephites. He especially instructed these disciples in the ordinances of the gospel, and gave them authority to administer them.

He gave much instruction to the people, and, having compassion on them, directed them to bring their sick and afflicted, and He healed them all as they were brought to Him. In reverence and gratitude the multitude bowed down at His feet and worshiped Him. He then commanded all their little children to be brought, and He stood in the midst of them, and commanded the multitude to kneel. When they had done so, "Jesus groaned within himself and said, Father, I am troubled because of the house of Israel." Then He knelt on the earth and prayed to the Father, and the multitude heard and saw wonderful things.

He blessed their little ones one by one, and prayed for them, and the heavens were opened and angels ministered to them.

Jesus also administered the sacrament after the same manner He did to His disciples in Jerusalem. At the close of this day's ministration, the multitude were overshadowed with a cloud, so that they could not see the Lord, but His disciples saw and bore record that He ascended into heaven.

About 2,500 people listened to the instructions of our Savior at this time. After His departure they dispersed to their homes, and, even before it was dark, it was noised abroad that Jesus had appeared and ministered to the multitude, and that He would come again on the morrow.

Wherever this news reached the people, they made great efforts during the night to be at the place of gathering the following day, when the twelve apostles went among them and rehearsed the teachings of Jesus. They then administered the ordinance of baptism, when the Holy Ghost rested on the people, they were encircled with fire, and received the ministrations of angels. Jesus again appeared in their midst and ministered to them in great power. They saw and heard marvelous things. He repeated the promise, that this land should be the inheritance of the children of Lehi. He gave much instruction, and rehearsed much that He had before said by His prophets concerning the then future of the children of Lehi.

These prophecies are being fulfilled before the eyes of this generation; but to be properly appreciated they must be studied in the original text of the Book of Mormon.

As their fulfillment is making the present history of our nation and the western hemisphere, it is proper that a short sketch should be inserted here.

Our Savior introduced this subject in His first day's teachings, but dwelt upon it more fully in the second. The gentiles, or nations from the eastern hemisphere, were to colonize this land and become powerful upon it, and oppress, scatter and destroy many of the original inhabitants—the descendants of those to whom he was talking. In due time the records of the Nephites, which should contain the fullness of the gospel, unmixed with the theories and traditions of men, should come forth among these nations of gentiles. Should they receive it, repent of their wickedness and deal righteously with the remnants which they had before oppressed, they also should have an inheritance in the land in common with the original owners of the soil. The latter should come to a

knowledge of their fathers through the record that should be revealed, and they and the gentiles should become one people, and jointly build up the New Jerusalem, and prepare for the coming of the Son of man.

Should these gentiles reject the fullness of the gospel, as revealed in the sacred records of the Nephites, and continue, in their pride and haughtiness to oppress and destroy the remnants of the children of Lehi, then should the afflictions which they had heaped upon these remnants return upon their own heads. Then should the power of God be upon the remnants, and, in the words of our Savior, they "Shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both then treadeth down and teareth in pieces and none can deliver."

(To be Continued.)

THE PHARISEES.

BY WILLIAM CLEGG.

FOLLOWING an article on the "Scribes" which appeared in No. 13 of the present volume of the JUVENILE INSTRUCTOR, a few remarks on the Pharisees may be considered somewhat in order, and of some interest to its readers.

The Pharisees were a religious order, or school, among the Jews, and were very prominent in the days of our Savior. They are not mentioned in the Old Testament or in the Apocrypha under that name, but are frequently alluded to under it in the New Testament. They are, however, supposed to be the ones spoken of in the first book of Maccabees, 2nd chapter, and 7th chapter, 13-17 verses, and in the second book, 14th chapter and 6th verse by the name of Assideans, meaning, "godly men, or saints."

They made great pretensions to holiness, and are said to have been the most intense formalists the world has ever seen. There were several sects of them, some of them much stricter in their discipline than the rest.

Josephus the great Jewish historian was a Pharisee, but speaks somewhat unfavorably of them at times, in regard to some of their sayings and doings. He said they had lain upon the people many observances and requirements beyond what were required by the law of Moses. The common people, however, had a very high opinion of their sanctity, and it used to be said among them that if two persons only could be admitted into heaven a Pharisee must needs be one of them.

But Jesus and John the Baptist well understood their true character, and spake of them in the strongest terms, as will be seen by referring to Matthew 15th chapter 7th verse, also 23rd chapter, 1st to 13th verse; Mark, 7th chapter, 6th verse; Luke, 11th chapter, 39th to 44th verse, and many other places.

They made prodigious efforts to extend their order, making proselytes far and near. But Jesus said when they had made a proselyte he was twofold more the child of hell than he was before.

In spite of all the piety the Pharisees professed, they were by far the bitterest enemies of the Savior. He had so often rebuked them for their hypocrisy and other sins that they thirsted for His blood, and never rested until they had Him crucified, even when Pilate said he could find no fault in Him.

John the Baptist styled them a generation of vipers and declined baptizing any of them until they brought forth fruits meet for repentance.

The apostle Paul in his youth had been a Pharisee of the strictest of their sects, as he himself stated when arraigned before King Agrippa as recorded in the Acts of the Apostles, 26th chapter and 4th verse. He also there tells how he ignorantly persecuted the church of Christ thinking he was doing God service. We are also told that he had consented to the death of Stephen and held the clothes of them that stoned him.

Although the Pharisees as a class have long since disappeared under that name, the same spirit that actuated them seems to have influenced the religious world ever since, more or less, down to our own times. For men professing to be the followers of Jesus, have been among the bitterest persecutors of the Church of Jesus Christ of Latter-day Saints.

The mistaken zeal of the apostle Paul should surely be a lesson to them. He, when converted, could boldly say to the Romans "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation (Romans i, 16), and he was afterwards beheaded in defense of what he had once so vehemently opposed.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

GENERAL uneasiness prevailed among the people outside of the city of Nauvoo, respecting the intentions of the Saints. There had been so many falsehoods circulated about acts of violence which had been committed by them, that many supposed they would now seek revenge. They knew that the cold-blooded murder of Joseph and Hyrum while they were unarmed prisoners, relying upon the pledged honor of the governor and the pledged faith of the State, was a sufficient provocation to enrage any people holding the relation-ship which the Saints did to the prophet and patriarch, and to cause them to take the law in their own hands. Besides, many of those who felt this uneasiness were either members of the mob, or guilty of giving aid and comfort to the mob, and in their secret souls they felt that they merited punishment. On the first of July two gentlemen—A. Jonas and Col. Fellows—arrived at Nauvoo with a message from Governor Ford, to the City Council. Their instructions from the Governor were:

"Colonel Fellows and Captain Jonas are requested to proceed by the first boat to Nauvoo, and ascertain what is the feeling, disposition, and determination of the people there, in reference to the late disturbances, ascertain whether any of them propose in any manner to avenge themselves, whether any threats have been used, and what is proposed generally to be done by them."

They were also requested to return to Warsaw and learn the state of feeling there and whether the militia which was assembled there intended to make an attack upon Nauvoo.

The City Council met, and speaking for the people, passed a series of resolutions; the first of which stated that, for the purpose of ensuring peace they would rigidly sustain the laws

and the governor of the State, so long as they and he would sustain them in all their constitutional rights. The second was to the effect that inasmuch as the governor had taken from them the public arms, they should solicit him to take possession in like manner of all the public arms of the State. The next resolution reprobated private revenge on the assassins of Joseph and Hyrum, that instead of appealing to arms, they appealed to the majesty of the law, and should the law fail, they would leave the matter with God. In the remaining resolutions the members of the Council pledged themselves for the city of Nauvoo that no aggressions by the citizens should be made upon the citizens of the surrounding country, and they also expressed their willingness to uphold the governor and the law by all honorable means while he took a course to allay excitement and restore peace, and would use his influence to stop all vexatious proceedings in law until confidence should be restored, so that the citizens of Nauvoo could go, if necessary, to Carthage, or any other place, for trial, without exposing themselves to the violence of assassins.

A copy of the resolutions was enclosed in a letter to the messengers of the governor, and they were invited to attend a public meeting of the citizens which was to be held that afternoon near the Temple.

The meeting was held and was addressed by Mr. Jonas and others; the resolutions of the City Council were read, all of which were endorsed by the people. Votes of thanks were also passed by the meeting to several gentlemen who had manifested friendly feelings and a disposition to see justice done to the Saints.

On the second of July, Elder John Taylor was brought home in his wounded condition from Carthage. His own account of his removal from Carthage to Nauvoo, is so graphic and interesting, that we make the following extract from it:

"Many of the mob came around and treated me with apparent respect, and the officers and people generally looked upon me as a hostage, and feared that my removal would be the signal for the rising of the 'Mormons.' I do not remember the time that I stayed at Carthage, but I think three or four days after the murder, when Brother Marks with a carriage, Brother James Allred with a wagon, Dr. Ellis, and a number of others on horseback, came for the purpose of taking me to Nauvoo. I was very weak at the time, occasioned by the loss of blood and the great discharge of my wounds, so that when my wife asked me if I could talk I could barely whisper 'No.' Quite a discussion arose as to the propriety of my removal, physicians and people of Carthage protesting that it would be my death, while my friends were anxious for my removal if possible.

"I suppose the former were actuated by the above named desire to keep me. Colonel Jones was, I believe, sincere; he had acted as a friend all the time, and he told my wife she ought to persuade me not to go, for he did not believe I had strength enough to reach Nauvoo. It was finally agreed, however, that I should go; but as it was thought that I could not stand riding in a wagon or carriage, they prepared a litter for me; I was carried down stairs and put on it. A number of men assisted to carry me, some of whom had been engaged in the mob. As soon as I got down stairs, I felt much better and strengthened, so that I could talk; I suppose the effect of the fresh air.

"When we had got near the outside of the town, I remembered some words that we had to go through, and telling a person near to call on Dr. Ellis, who was riding a very good horse, I said 'Doctor, I perceive that the people are getting fatigued with carrying me; a number of 'Mormons' live about two or three miles from here, near our route; will you ride to their settlement as quietly as possible, and have them come out and meet us?' He started off on a gallop immediately. My object in this was to obtain protection in case of an attack, rather than to obtain help to carry me.

"Very soon after the men from Carthage made one excuse after another, until they had all left, and I felt glad to get rid of them. I found that the tramping of those carrying me produced violent pain, and a sleigh was produced and attached to the hind end of Brother James Allred's wagon, a bed placed upon it, and I dropped up on the bed. My wife rode with me, applying ice and ice-water to my wounds. As the sleigh was dragged over the grass on the prairie, which was quite tall, it moved very easily and gave me very little pain.

"When I got within five or six miles of Nauvoo, the brethren commenced to meet me from the city, and they increased in number as we drew nearer, until there was a very large company of people, of all ages and both sexes, principally, however, of men.

"For some time there had been almost incessant rain, so that in many low places in the prairie it was from one to three feet deep in water, and at such places the brethren whom we met took hold of the sleigh, lifted it, and carried it over the water: and when we arrived in the neighborhood of the city, where the roads were excessively muddy and bad, the brethren tore down the fences, and we passed through the fields.

"Never shall I forget the difference of feeling that I experienced between the place that I had left and the one that I had now arrived at. I had left a lot of reckless, bloodthirsty murderers, and had come to the city of the Saints, the people of the living God, friends of truth and righteousness, thousands of whom stood with warm, true hearts to offer their friendship and services, and to welcome my return. It is true it was a painful scene, and brought sorrowful remembrances to mind, but to me it caused a thrill of joy to find myself once more in the bosom of my friends, and to meet with the cordial welcome of true, honest hearts. What was very remarkable, I found myself very much better after my arrival at Nauvoo than I was when I started on my journey, although I had traveled eighteen miles."

An address to the Church was published at this time, which was signed by W. W. Phelps, Willard Richards, and John Taylor. After alluding to the great loss the Church had sustained in the martyrdom of Joseph and Hyrum, they besought the Saints in Nauvoo and elsewhere, to hold fast to the faith that had been delivered unto them, and to be peaceable, quiet citizens, doing the works of righteousness, and as soon as the Twelve and other authorities could assemble, or a majority of them, the onward course to the great gathering of Israel, and the final consummation of the dispensation of the fullness of times would be pointed out.

A messenger had been selected to bear letters and other documents to those of the Twelve Apostles who were in the East, and to inform them of the massacre of the Prophet and Patriarch; his name was Geo. J. Adams. He had plenty of means to accomplish his journey: but he failed to perform this mission. Elder Jedediah M. Grant, who also left Nauvoo about the same time, did not tarry till he found them and carried them the news. This incident illustrates the difference in the characters and fate of the two men. Adams became an apostate, and his subsequent career has been disgraceful. Jedediah M. Grant was a faithful, true man; he was ordained one of the First Seven Presidents of the Seventies, and at the time of his death, he was President Brigham Young's second counselor.

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Moderato.

1. Hark, hark, hark to the classmates' song! List, list, listen to the class-mates' song!
 2. Shout, shout, shout till the echoes ring; Shout, shout, shout forth the song we sing!

mf Strong in the fight for truth; Full in the hope of youth, Now joyous strains we pro-long.
rit. Firm in the ranks we stand, U-nit-ed heart and hand, Sweet notes of love and joy we bring.
dim.

p Rather slow.

Hoping, trusting, striving, battling on, Resting not un-till our work is done; Looking upward, marching,
 Striving for the side of truth-a-lone, Living for the righteous cause we own; Surely treading onward,
 Hope on, trust on, strive on, battle on, Rest not till our work, our work is done; Look up, look on,
 Strive on for the side of truth alone, Live on for the cause, the cause we own; Surely tread-ing,

cres. pressing forward till the fight is lost or won. *f* Hold the faith, keep the truth, This our song shall be; Strong and
 firm advancing till our la-bor here is done. *p* Hold the faith, etc.
 press on, march on Till the fight is lost or won. Hope on! this our song, our song shall be;
 firm advanc-ing Till our la-bor here is done. Hope on, etc.

brave, firm and true, scorn to finch or flee; Whoe'er assail, right will prevail. This our theme, our constant song shall be.
 Trust on, scorn to finch, to finch or flee Whoe'er assail, right will prevail. This our theme, our song shall be.

THE ANSWER to the Enigma published in No. 18 is MATHONIAH. We have received correct solutions from Francis W. Fuller, J. K. P. Pipkin, Alice A. Smith, John Bloomfield, Sunset, Arizona; Nancy H. Hunt, Edgar M. Allred, St. Charles; John Thomas Rigby, Hooperville; James Leatham, Jr., John South, Salt Lake City.

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